Johannes Moth

Johannes David

&

Dorothea tor Schmeden

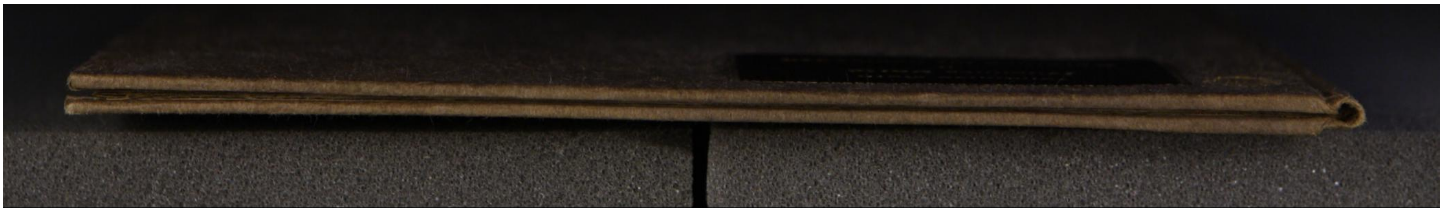
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ΓΑΜΗΛΙΑ.

IN SOLENNITATEM NUPTIARUM ORNATISSIMI VIRI JOHANNIS DAVIDIS, Genere, doctrina, virtute præſtantiſsimi:

Et lectiſsimæ virginis
DOROTHEAE TOR SCHMEDEN, Ampliſsimi viri Dn. REINHOLDI TOR SCHMEDEN, Reipub. quondam Flensburgenſis Senatoris primarii, filiæ:

Honoris & obſervantiæ ergò
Scripta à

JOHANNE MOTH
Flensburgenſi.

HAMBURGI,
Excudebat Jacobus Lucius Junior. 1595.

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ANAGRAMMATISMUS

ΙΩΑΝΝΗΣ ΤΟΥ ΔΑΑΒΙΔ

ΔΩΡΟΘΕΑ ΤΩΡ ΣΧΜΕΔΕΝ.

ΔΩΡΑ ΒΑΔΗΝ ΤΑ ΤΡΑΝ' ΕΥΧΟΜΕΝΩ ΘΕΟΣ ΔΙΔΩΣΙ.

ΔΩΡΑ ΒΑΔΗΝ ΤΡΑΝ' ΕΥΧΟΜΕΝΩ ΘΕΟΣ ἀνδρὶ ΔΙΔΩΣΙ.

Εὐχέσθω Θεῷ οὖν κάλλιμα δῶρα ποθῶν.
Τοῦτ' ἀγαθὸς δοῦλος ποίησ' Ἀβραάμου ἀγαυοῦ,
Πέμψεν τῷ Ἰσαάκῳ δῶμα γυναῖκα ἄγειν·
Τοῦθ' ἅγιος φεύγων ποίησ' Ἰάκωβος ἀδελφὸν,
Συγγενέων γαμέειν πολλὰ κελευόμενος·
Τωβίας τοῦτ' εὐπειθὴς ποίησε γονεῦσι,
Τὴν ἑλικοβλέφαρον παρθένον ἀξόμενος·
Τοῦτο ἐποίησαν πολλοὶ καὶ φαίδιμοι ἄνδρες·
Καὶ κατὰ θυμὸν ἀεὶ πράγματα πάντα ἔχε.
Οὐδ' ἐς ἀμφίβολον, σὲ Θεὸν κεκληκέναι εὐχαῖς,
Ἀσπεῖα ΔΩΡ' ὅτι σοὶ ἔρχεται οὐρανόθεν.
Ἀθανάτῳ χάριν οὖν ἔχε τῷ Θεῷ, αἴτεε πολλὸν·
Καὶ τούτοις δώσει δῶρα ὅμοια Θεός.
Φεύξεται ὑμέτερον κακὰ πάντα· κυκλώσει ἅπαντα
Καλά, καὶ εἰρήνη ἡ χαρίεσσα δόμον.

ANA-

ANAGRAMMATISMUS ALIUS EJUSDEM CUM PRIORI SENtentiæ, aſpirationibus omiſsis.

IOANNES DAVID DOROTHEA TOR SCHMEDEN.

DONA DEUS SE ORANTI E CORDE DAT OMNI.

Optima DONA DEVS SE ORANTI E CORDE DAT OMNI.

Invocet ergo Deum, qui bona dona cupit.

Servus id Abrami fecit, cum quærere vellet
Iungendam Iſaaco fœdere legitimo:
Hoc fecit fratrem fugiens patriarcha Iacobus,
Ducere cognatam patre jubente volens:
Magna hoc Tobias fecit pietate celebris,
Vxorem ducens moribus egregiam:
Hoc fecêre alii, quorum non ultima laus eſt:
Et juxta votum res bene ceſsit eis.
Nec dubium, quin ſæpe Deum tu in vota vocâris,
Cum Fato dentur munera magna tibi.
Dic igitur grates, & perge inſtare precando:
Sic, quæ ſint æquè munera grata, feres.
Aſpera ſic fugient, ſed proſpera quæq; redibunt:
Pax etjam veſtras cinget amœna domos.

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ALIUD.

INventi ſeclis homines pleriſq; fuerunt,
Qui contempſerunt connubiale jugum.
Hæretici quidam mentiti, à dæmone ſolo,
Non aliunde ſuum ducere principium:
Nonnulli tædas finxerunt ſola jugales
Secum præterquam tædia ferre nihil:
Inveniuntur adhuc, vitâ qui cœlibe gaudent,
Quo melius poſsint gaudia fœda ſequi.
Aſt errant omnes longè: dementia fallit
Omnes: nec ſeſe quo tueantur, habent.
Nam ſacra nos ſcriptura docet, quod primus Adamo
Uxorem propriam junxerit ipſe Deus:
Quodq; probet caſti quæ fiunt vincula lecti:
Quodq; velit fieri talia vincula Deus.
Hæc veluti medium clementer repperit, orbi
Quo poſſet toti tradere dona ſua.
Hoc genus humanum medio conſervat, & auget,
Hujus dum mundi machina tota manet:
Hoc donat medio, qui leges juraq; dicunt,
Quiq; iniuſta abolent, juſtitiamq; colunt:
Hoc medio veniunt omnes, quibus area cœli
Conſeritur: veniunt ſemina quiq; ſerunt.
Non igitur Satanam, ſed qui Satanæ imperat ipſi,
Autorem ſocij fœderis eſſe, liquet.

Conſtat

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Conſtat & hinc, quam ſit monachorum dogma pro-
Qui fructus hujus fœderis eſſe negant. (fanum,
Nam venit utilitas ſi innuptis maxima, nuptis
Multò majores omnibus evenient.
His monſtratur enim portus, quo tempore duro
Semper confugiant, inveniantq; locum:
Solamenq; datur curarum, operumq; levamen:
Incipiunt vitâ commodiore frui.
Nam varijs cum vita malis fiet obruta noſtra,
Omnia ferre ſatis non valet unus homo.
Idcirco juvat uxorem vir, & illa maritum:
Ejus vir requies, hæc requiesq; viri.
Dira lues vexat ſi quando membra mariti,
Jam præſens morbi mite levamen habet.
Uxor non ceſſat: medicos cito conſulit: ægris
Vel membris medicas applicat ipſa manus:
Aſsidet ægroto: narrando tempora fallit:
Quaq; poteſt morbum parte levare, levat.
Fœmina ſi contrà morbo cruciatur acerbo,
Hujc etjam præſens eſt medicina mali.
Nil vir inexpertum ſtudiive, artisve relinquit:
Cuncta facit, fido quæ facienda viro.
Si trahit in varias illum ſententia partes,
Detegit uxori, conſiliumq; petit.
Illa juvat, quantumq; poteſt communicat ultrò
Conſilii: verum hic optima quæq; legit.
Sic vxor ſecreta viro quæ pectore volvit
Credit: conſiliis utitur atq; viri.

Si premit hos autem duris in rebus egeſtas,
Ut decet, ambo ferunt hoc patienter onus
Sæpe Deum prece ſollicitant: amboq; laborant
Gnaviter: atq; putant, nil nimis eſſe grave.
Vir quærit, ſtudioſè uxor quæſita tuetur,
Ocia nec ſequitur, ſed ſtudioſa fugit.
Hac ratione parant, quantum natura requirit:
Divitiasq; parant hac ratione ſibi.
Et quis cuncta queat paucis deſcribere verbis
Commoda? quis fructus enumerare queat?
Hic ſolus vivit, quisquis cum conjuge vivit.
Nam corpus totum, membraq; tota gerit.
At cælebs miſer eſt, miſerum licet eſſe maritum
Cenſeat, & miſera conditione frui.
Vivit enim miſerè, vivit quaſi mortuus eſſet:
Dimidium ſiquidem non habet ille ſui.
Quando jacet lecto affixus, ſine viribus æger,
Nec facit officium peſve manuſve ſuum:
Ni, quod donet, habet, nullos habet ille ſodales,
Nullus, qui curam tum gerat hujus, adeſt,
Nullus ſolatur, nullus miſeretur egentis,
Ille jacet, tanquam bruta jacere ſolent.
Quando valet, quoties illi res magna gerenda eſt,
Conatus audet nulli aperire ſuos.
Inconſultus agit, quæ pòſt non facta fuiſſe
Optet: ſed contrâ quæ facienda, fugit.
Hinc ſequitur ſubitò paupertas, copia victus
Deficit, hinc vivit prorſus egenus opis;

Neſcit

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Neſcit ubi poſsit, vel quærere debeat ullum
Auxilium: ſic ſpes omnis adempta viro eſt.
Tum Furiæ accedunt, quæ nocte dieq́ fatigant,
Non unquam miſero detur ut ulla quies.
Illi ſunt fructus, ea ſunt incommoda, ſtulti
Quæ ſemper quærunt, inveniuntq́; viri.
Qui cupit eſſe malis idcirco tutus ab illis,
Legitimi ſubeat vincula ſacra thori.
Sic pœnas vitat triſtes, & triſtia damna;
Optima prætereà præmia conſequitur.
Te felicem igitur, totoq́; ex aſſe beatum
Johannes, ſacrum qui modò fœdus inis.
Præmia cognoſces longè anteferenda metallis,
Quæ vel Pactolus, vel Tagus amnis habet.
Tu modò, ceu corpus, ſponſam complectere amore,
Hanc defende, orna, protege, ſponte juva;
Ut veluti ſeſe, ſic te quoq; diligat uxor,
Te colat, obſervet, recreēt, atq; juvet.
Sic vobis current felicia ſecula, vitam
Vivetis, qua vix ulla beata magis.

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